

In God, as Father, we find the supreme authority. "Thy kingdom come," was the key note of Christ's great prayer. But *how? Thy will be done, on earth as in heaven.* Submission to God's will without which tears and sorrow. There is great danger today in the very practicality of our religion. The angel comes into Abou Ben Adhem's room at night, with "the names of those that love the Lord." "And is mine one?" asked Abou. "Nay, not so," replies the angel. "Then," says Abou, "write me as one that loves his fellowmen." The next night the angel returns again with "the names of those who love the Lord." And "Lo! Ben Adhem's name led all the rest." But is the vision true? Does it matter not whether you love and serve the Creator, so long as you serve the creature? Or did Christ say, "Hear, O Israel! The first and great commandment is, Thou shalt love the Lord thy God with all thy heart," and "The second is like unto it, Thou shalt love thy neighbor as thyself." In the kingdom of God, God must be recognized as over all, above all, and in all. He is absolute monarch. But it is a significant fact that while this is so, Jesus never said to his disciples, "God, your king," but always "God, your father." Not a tyrannical despot, but a father that loves his children beyond expression is the relation between God and the child of his kingdom.

If then, "One is your Father, all ye are brethren." Brotherhood! O, that the cruel world knew more about it! It is related that one Sunday morning, while a certain deacon was preparing for church, a wandering tramp came to his door and begged for a "bit of bread." The deacon frowned, got a loaf of bread and began to cut it, but while so doing he took occasion to admonish the beggar concerning the error of his ways. He asked him if he knew how to pray. "No," was the reply. "Well, then," said the deacon, "I'll teach you," and he commenced the Lord's prayer. "Our Father, which art—" "Hold on!" said the beggar, "did you say 'Our Father?'" "Yes," replied the deacon. "Why, if He's our Father, then we're brothers, ain't we?" exclaimed the beggar. "Why—yes!" said the deacon. "Then," said the beggar, "can't you cut that slice a little thicker, please?" Today capital is striving to cut the slice of daily bread for labor as thin as is possible. Men strive to keep all of the loaf they can for self. The rich grind the faces of the poor. O, to learn that "we are brothers." But the "slice" will never be cut thicker so long as men are dominated by self-interest and greed. In God's great kingdom men will no longer be mere isolated units, but

"We share our mutual woes,  
Our mutual burdens bear;  
And often for each other flows,  
The sympathizing tear.

Before our Father's throne  
We pour our ardent prayers;  
Our fears, our hopes, our aims are one,  
Our comforts and our cares."

And notice for a moment the growth of the kingdom of God. It is a great mistake to think that culture, art, science, invention and education, are furthering the kingdom of God on earth. There has been a great spread of knowledge—yea, as never before—in the last few decades, but alas! It has not brought about what we expected, for during the same era virtue and truth seem to have waned. Massachusetts, for instance, is surely a fair example. In 1850 she had in her prisons one person to every 804 of her population. In 1880 after thirty years of the greatest advancement in knowledge and invention that the world ever saw in the same space of time, she had one prisoner to every 487 of her population. The world has yet to learn that education is a failure when it comes to elevating mankind. Like the woman's leaven, the kingdom works from within outwardly. "And I, if I be lifted up will draw all men unto me." Here is the power, then that shall lift men into a perfect relation to God and their fellows. There is none other.

Today our hearts beat in glorious expectation. Amidst strife and oppression we long for the coming of the King. The years are bearing us swiftly, swiftly on, bless God, and soon, ah, soon we will be in the kingdom of peace and glory. And there, no grave can hold our buried treasures; there, the silent nodding plume is never seen; there, the orphan's sob is never heard; there, the widow's tear will cease to furrow its way down the cheek; there, oh there, we long to be. Then come, come quickly, Lord Jesus.

Roann, Ind.

## The Mission Field

### Chicago Mission

While the controversy over the modus of missionary work goes on and is not without its interesting features, we trust our missionaries are feeling the responsibility entrusted to them, and pushing the work with all the power the Lord has graciously given them, for I believe all who are truly "Brethren" in the Gospel sense cannot but feel that to us as a church is committed tremendous responsibilities. Not only the "Gospel alone" is our claim, but the "WHOLE GOSPEL," expresses our aim, and at the same time suggests our field; i. e., wherever the Whole Gospel is not preached. If divine economy in love means to love *all*, then divine economy in grace, would mean that grace must be offered to all. As to where the apostles labored most and died, there may be some difference of opinion, but the original sources of information on that subject, i. e., the early fathers, seem to be about unanimous that but three of them died in Jerusalem, if we exclude Judas Iscariot. Peter died in Rome. Andrew died in Patras in Achaia. James the Great was beheaded in Jerusalem. John died in Ephesus, Asia Minor. Philip died in Scythia. Bartholemew died in Heirapolis. Matthew died in Egypt. Thomas died in India. James the Less died in Jeru-

salem. Simon Zelotes died in Persia. St. Jude died in Byritus, or Armenia. St. Matthias died in Capadocia. St. Barnabas died in Jerusalem. Peter had preached in Babylon, as had also Mark. Space would forbid giving detailed accounts of the travels of the apostles. But with Peter at Babylon, Matthew at Alexandria, Egypt, Thomas in India, Philip in Scythia, Andrew in Achaia, and others at the most remote parts accredited them in history, we will see that they were very busy men, and the remainder of the life accorded to them after the resurrection of their Lord was spent in very aggressive missionary work. It is quite certain that Paul did visit Spain and possibly Britain, after his first imprisonment. When the Jutes, or Saxons, invaded Britain in the fourth century, A. D., they found Christian worship in the Islands. That was long before Augustine carried the Roman dogmas to the Islands of Britain. In a critical discussion between Dean Hart of the Episcopalian church, and a learned prelate of the Catholic church, in Denver, Colo., in 1888, it was clearly shown that if the Apostle Paul himself did not visit Britain, (and there is some grounds for the argument that he did) that other equally zealous disciples of faith did carry the Gospel there in the end of the first and early in the beginning of the second century. The terrible wars waged in eastern Persia, by the Tartars (Turks) and Chinese in the centuries immediately after Christ, reaching as far westward as the present bounds of modern Turkey, would have made it almost impossible to carry the Gospel farther in that direction at that time. We must concede that the country covered by the work of the apostles and early followers of the Lord, testifies to an unconquerable faith and an indomitable zeal. For the work was a most stupendous undertaking by a few men, in that barbarous age. Our effort, indeed seemed puny and our faith weak, and our zeal but an apology, compared with theirs. It they did not cross the Atlantic, it was there were no ships to carry them and no people known to them on the other side. Their work was thorough. Indeed, the epistles are a living testimony in men's lives today, of the thoroughness and deep spirituality of their work. O, that the Holy Spirit may make our work as thorough and as aggressive as theirs. But work, we must, it is the only business the Lord committed to his followers.

The hot weather in the city has its effect on the attendance here. Many of our workers are in the country, and quite a number of our Sunday school children are out for an airing. I am so glad that some of them can get out for a while. Wish I could send thousands of little children of the city out for a few weeks' romp on the green grass and a tramp thru the rich fields. Sister Gibbons preached in Lanark last Sunday. She and her sister Bertha are taking a rest, a short vacation. Mrs. Talley is visiting our old home in Milledgeville. But soon all will return to the work with renewed energy.

Conference is soon here again and we are